THE

"HINDU MESSAGE"

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

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VOL. 2.] THURSDAY SEPTEMBER 5, 1918. [No. 20.

The **Hindu Message** stands for

(1) The Maintenance of British supremacy with self-government for India,

(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,

(3) Education of the Hindus as an integral part of the Indian Nation,

(4) Advancement of Material prosperity on a spiritual basis and

(5) Dissemination of pure Hindu Culture.

Annual Subscription Rs. 6 only.
For *bona fide* students Rs. 3 only.
Single copy As. 2 only.

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A Vision Of India.

KAVERI—VI.

By K. S. Ramaswami Sastri, B.A., B.L.

Is this a pilgrim come the blessed sight
To see and tranced in ecstacy of peace
And love and joy where sorrows cease
On seeing thy bright shrine of moving might?
Or stands there here a praying anchorite
As bare of passions as a rock of trees,
With God in head and heart and God's sweet breeze
Of grace about him and brow bathed in light?
Thus shines this radiant rock before my eyes
—With one far-shining shrine as diadem fair,
A symbol of its holy sovereign power,
And another shrine as fair as paradise
That shines as girdle-gem with radiance rare—
Communing with the skies, God's beacon-tower

The Hindu Message

THURSDAY EVENING 5, SEPT., 1918.

Congress Special Session.

Mr. Hasan Imam's Presidential Address.

Our people have every reason to congratulate themselves upon their choice of a President of the Special Session of the National Congress. From the beginning we have in these columns, insisted on having a distinguished Indian Mussulman as the President. Our Moslem brethren are unanimous in their support of the Congress programme for securing responsible government; and we also feel confident that, when cultured Mussulmans are once convinced of the necessity of action in respect of a cause, they will bring to bear on it a clarity of vision, thoroughness, and sincerity of purpose which their simple religion and its insistence on unlimited conformity are apt to engender in its votaries. The circumstances of the time require the coming into prominence, and our acceptance as leaders, of men who can speak straight to the hearts of the people and to the understandings of those who are at the head of the Government. Mr. Syed Hasan Imam is, as President of Special Session of Congress, the right man in the right place. All Mussulman Presidents of Congress hitherto have been most distinguished men and popular Indian leaders. Mr. Hasan Imam not only takes his place worthily by their side and by the side of other Presidents not of the same religious faith as he but the address which he delivered on Thursday last is one memorable in many respects—memorable not only because it reveals all those high qualities of true patriotism to which we have become accustomed in most of the previous Presidential addresses, but also because it criticises the Montagu-Chelmsford reform proposals with a statesmanlike insight, a tenacity of purpose, and a rigorous and acute logic which ought to carry conviction to men of all political colours and persuasions. Towards the close of his address, he said:—"I have in this address to you purposely refrained from indulging in generalities, for I felt that I could more usefully engage your attention with the consideration of the reform proposals than abstract discussion of political philosophy." What is the outcome of his calm and candid "consideration" of those proposals? Mr. Hasan Imam had himself set it out clearly when he began to write out his address,—for he had previously bestowed much earnest meditation and careful scrutiny on the proposals. Almost at the very outset, he says:—"The Report is full of generous acknowledgments of our claim and if acknowledgments alone could not merely gratify but satisfy us, the need for us to meet in this Congress would not exist. It is when we come to the proposals themselves that disappointment meets us. The Secretary of State and the Viceroy, it has to be admitted, have made their proposals with a genuine desire to ultimately secure for us the right of governing ourselves and determining our own future, but the proposals in themselves seem to be afraid of themselves and do not comprise any such measure of reform as we had a right to expect." How does Mr. Hasan

Imam account for this want of proportion between promise and performance, between intent and fruition? Here he seems to us to hit the right nail on the head not only of the mouse of the Reform proposals brought forth by the mountain-in-labour of the preceding investigation conducted by the Viceroy and the Secretary of State, but of the entire spirit which has actuated the administration of successive rulers of India, not only from the establishment of the rule of the East India Company, but even after the passing of India under the direct rule of the Crown and Parliament of Great Britain. Mr. Syed Hasan Imam says:—"We realise the difficulty of their delicate task, placed as they have been between conflicting bureaucratic and Indian interests. The deficiencies of the proposals appear to me to be due not to any intention on their part to withold from us what we should have, but to a spirit of compromise to secure the support of the bureaucrats." Here is the clear and convincing statement of the reason why the reform proposals are disappointing in the extreme, why they have failed to satisfy the just aspirations of the Indian people during more than thirty years of persistent agitation for constitutional freedom and self-government, and why they do not contain any of the essential features of the demands put forth in what is known as the Congress-League Scheme. Mr. Hasan Imam says in sententious language:—"The essentials of our demand are acknowledged in theory, they have not been conceded in substance." Here is the reason why the Indian Nation at large, the vast majority of the people not in one province only but in all, and the large majority of their leaders not in one province, but in all, are against the acceptance of the reform proposals as they are, and demand large and radical alterations of them, both in essentials and in details. Mr. Hasan Imam has made a masterly and authoritative pronouncement on those proposals,—at least on the more important and pivotal points in them—in his Presidential address. The authorities, both in India and in England, and the British Nation at large, have, in this admirable and conscientious performance, a brief and at the same time powerful statement of the Indian Nation's objections to the Montagu-Chelmsford scheme and of all the alterations and imprvements needed in it. The so-called Moderates in India, too, have here a full and frank explanation why the Indian Nation at large cannot afford to follow them in their surrender of the cause which they had so long supported and which some respected few among them had led with a persistency and enthusiasm which made their names a household word everywhere in the land. We feel certain that this criticism of Mr. Hasan Imam's will be also accepted as a constructive piece of Indian Statesmanship, for it will reveal to the reader, and especially to the British reader, the new Indian Constitution which will alone prove acceptable to the Indian people as heralding the coming Indian epoch of national freedom and national self-respect.

As regards the Government of India, Mr. Hasan Imam holds that, under the alterations now proposed, it will become "more autocratic than ever,"—that the Legislative assembly "is to have no power and must remain

content with exercising that shadowy stuff, Influence" ; that the proposed second Chamber—the Council of State —would help only in "the perpetuation of the bureaucratic rule that we have been striving to remove." For, it is to consist of "bureaucrats and their nominees with a powerless minority of elected members." But its powers are extensive and important, for it will have the right to "over-rule all the work of the legislative assembly" and it can also pass legislative and financial measures "at the bidding of the Governor-General over the head of the legislative assembly." The creation of such a second Chamber is "a confession of the distrust of the people—a distrust that is visible in the proposals as a whole." Mr. Hasan Imam also puts forward weighty objections against the proposal to associate the Ruling Princes of India with the Government of India, and the part of his speech which deals with this proposal is full of interest and importance especially for the British politician and the British elector. Lastly, Mr. Hasan Imam strongly objects to the limiting of the Indian element of the Executive Council of India to two members, and re-asserts the popular demand that "at least half the number of the Executive Councillors should be Indians." He bases this claim not only on the purely academical assertion of the "just rights" of the Indian people, but "also on the efficient and loyal performance by the Indian Members of their duties."

We now turn to the portion of the address which deals with the Provincial Government and here again Mr. Hasan Imam's criticism is weighty and wise and full of statesmanlike insight. Its importance is greatly enhanced by the fact that he fully recognises that "in the Provincial administration a considerable advance on the existing system is proposed to be made" and that "if the proposals are carried into effect the journey to self-government in provincial matters will be sure, though long." But he wants "greater rights and, therefore, greater duties in provincial administration, and for the reason that "our progress towards self-government may be the earlier commenced in that proportion which may correspond to the magnitude of the work before us." We have no space just at present to go into the details of Mr. Hasan Imam's criticism of the various proposals. This portion of his address, like every other, is most instructive and interesting and will repay careful perusal. We wish, however, to refer to one point—that which ralates to the *chief defect* of the proposed reforms in the Provincial administration. Mr. Hasan Imam, while fully conceding that the transferred subjects will afford ample opportunities of administrative training, observes that "the objection to the scheme as a whole lies, however, in the proposal that at the end of a period of five years the reserved subjects are not to come automatically under popular control."

We think Mr. Hasan Imam's criticisms on the Montagu Chelmsford proposals regarding fiscal policy and the public services are as valuable as all others. He has also strongly objected to the institution of Grand

THE HINDU MESSAGE will be posted regularly every week to any address in India, Burma and Ceylon on payment of Rs. 6 only per annum; For all foreign countries within the Postal Union it will be despatched on payment of 10s. 6d. per annum. All subscriptions are payable in advance and should be remitted to the Manager. "*The Hindu Message*", Srirangam.

Committees, and pleaded generally for the abolition of safeguards which would be used by "strong men" as devices to render the whole scheme of reforms ineffective and fruitless in its working on all important occasions when great popular interests are at stake.

Some Council Discussions.—I.

(*Aug.* 13—16)

Before the Council proceeded to transact any business, the Hon'ble Mr. B. V. Narasimha Iyer proposed a motion for its adjournment. In doing so, he called attention to the present condition of the people. His Excellency disallowed the motion, though he could not disallow or prevent the delivery of the speech which the Hon'ble member made in making his motion. There is no question that the Hon'ble gentleman was perfectly justified in his statement that the present time is one in which "men's minds are rather unsettled and the masses are more responsive to stimuli of various sorts" chiefly owing to "the high prices of necessaries." We think, however, that he indulged in much exaggeration when he said that "internal order, peace, and government in this province is in peril either at a near or more distant date." It is also, in our opinion, an exaggeration to say that, because the Premier and the Viceroy said that "India's north-western door is open" and that we must in consequence redouble our war efforts, these statements have "revived the apprehensions that had been dissipated after the destruction of the *Emden.*" In a time like this when men's minds are full of the "reform proposals" and the patriotic aspirations which have been evoked into activity by the announcement of the 20th August 1917 and the visit of Mr. Montagu which evoked so much sensation, interest, and discussion everywhere, there is naturally much unsettlement in the minds of men and much speculation as to the future of our rights and liberties. But we have no hesitation in saying that there is no room for the apprehension of any "large epidemic of disorder," or that the Government will not be able to put it down if it should be called on to do so. It may be true that, as the Honourable Mr. Narasimha Iyer said, if there should be a "rumoured attack" on the north-west, it may lead to some activity of an undesirable kind among what he called "the theiving and communal classes." But, if such a state of things should arise,—and we think the prospect of it is at present so distant that we need not trouble ourselves about it now—the Government and people will no doubt, be able to cope with it in full. At the same time all will support the Hon'ble Mr. Narasimha Iyer in his demand for "a more liberal issue of licenses for arms and the loan of arms and drilling officers." Even apart from the "sudden outbursts of disorder" in any locality, the people have a right to protect themselves and their families and property on any occasion and whenever the need should arise. It is a pity that His Excellency disallowed the motion, even though he may have had the power to do so.

We are glad that the Hon'ble Mr. Yaqub Husain Sahib Bahadur obtained leave to introduce his Bill to provide for the "voluntary registration of Mussalman marriages and divorces."

Even those who opposed the motion—Messrs Ahmed Thambi Maracayer and Khan Bahadur Azizuddin Sahib—admitted the existence of various malpractices for want of proper registration. It may be that Kazis should not be given too great powers. The Hon'ble Mr. Azizuddin said that it would be "a calamity" to do so, and that many respectable Mohammedans were against the proposal. But safeguards may be provided. Some Hindus who are highly advanced reformers want to introduce a law sanctioning civil marriages among the Hindu community. The Hon'ble Mr. Yaqub Husain said in his speech that "Marriage, according to Mohammedan law, is simply a civil contract." What was wanted was only "the consent of the contracting parties expressed in the presence of two male witnesses." Still, evils have arisen, and the remedy of registration is now proposed. This has also to be well guarded by conditions and provisions from breeding its own evils. Among us Hindus, we require neither the consent of the parties, nor the presence of the witnesses legally insisted on, nor registration before a public official. Still, we have got on for ages, and our system is free from any serious disadvantages, except those which are due to the interested suggestion of the missionaries of alien faith or the fanaticism of reformers bent on the removal of all evils, real or imaginary, from the world and the introduction of a perfect system of marriage of their own devising. Let us hope that the advocates of civil marriages among Hindus will see that nothing is to be gained thereby, and that only ills we know not of at present will arise. The Hindu system of sacramental marriages which are arranged by the parents and not in any sense dependent on the consent of the parties is still efficient for the bringing about of unions which prove happy on the whole. We look to the Government to save us from the criminal folly of social reformers who are bent on causing a disturbance in Hindu social life which will simply breed numerous evils. When Mr. Basu's Civil Marriage Bill was dropped chiefly owing to Government's benevolent interposition, we thought that the measure was practically dead and would not be revived for another generation at least. But already we hear that one Imperial legislator is already on the move and is about to re-introduce the measure into the Imperial Legislative Council. Last time, we in this Presidency had the help of great men like Sir Subramania Iyer, Dewan Bahadur Krishnaswami Rao, and Dewan Bahadur Rajarathna Mudaliar, &c., in preventing the passing of the measure. But a change has come over the opinions of some of these men. The reform party has also grown somewhat stronger, especially in Southern India. Let us still hope that there is still common sense and moderation enough among our public men, and that they will not fail in the effort to preserve our ancient ideals of purity of race and caste in this most important matter of Hindu marriage.

The Prevention of Aulteration Bill indroduced by the Hon'ble Dewan Bahadur P. Rajagopalachariar provoked some discussion. We think that the local authorities, whether Municipal Councils or District or Taluq Boards, should be consulted before the Government resolves to extend the Act to

various local areas. They alone can decide upon their needs and conditions. Besides, the administration of the Act would be left to the local bodies who have to find the money for the staff needed. The Hon'ble Dewan Bahadur said "isolated bodies should not block the way of Government enforcing the Act." We cannot understand why "isolated" towns or Taluq Boards or even villages should not be permitted to adapt the proposed legislation to their own conditions and why the expense of maintaining a staff or interference with local trade or industry should be forced down their throats. The discussion regarding the sale of inferior and superior articles and of sale which was or was not "prejudicial to the purchaser" gave the opportunity for the display of legal learning among the learned lawyers in the Council, but in the end it turned out that the safeguards provided in the Bill to protect the interests of the purchaser were sufficient. The Advocate-General is always brilliant and can always bring to his discussion the aid of those marvellous stores of learning and logic which tell with magic effect on the minds of his audience, and the amendment failed in consequence. *Lastly*, the Hon'ble Mr. Rangachariar proposed that the fines recovered under the Act should be handed over to the local bodies to whom the duty of launching prosecutions under it had been entrusted. The proposal seems to us reasonable enough. But the learned Advocate-General's legal lore speedily settled its fate. It would seem that under section 21 of the Government of India Act, fines of all kinds "formed part of the revenues of India" and could not be handed over to local bodies. The Hon'ble Mr. Ramachandra Rao then intervened and referred to an "express provision" that Bills might be introduced in the Legislative Council with the permission of the Governor, "even though they might affect the revenues of India." This view was supported by others. But all was of no avail against the Advocate-General's authoritative pronouncement that "the fundamental principle of the constitution established by the Government of India Act was that no grant or appropriation could be made by this legislature" but that "the Government could do by executive authority what the Hon'ble Mr. Rangachari wanted the legislature to do." He added, "Practice did not mean statutes." Government might dispose of their resources at their own sweet will and pleasure, but the provisions of the law in force in the land could not be ignored or violated in the making of fresh legislation.

We pass to the Bill to declare the two estates—Doddappanaikanur and Vuyyuru—to be impartible estates under the Madras Impartible Estates Act, 1904. It was opposed by several members on the ground that it was simply meant to favour individuals. This is certainly objectionable. We are also against the proposal of the Honourable Mr. Ramiengar that "worthy Zemindars" should be helped by Government in making their estates impartible. Who is to distinguish between Zemindars who are worthy and who are not? This would lead to evils of all kinds,—to intrigues and corruption which would certainly stink in men's nostrils. We entirely agree with those who insisted that all partiality must be avoided. The only way it could be done would be by making *all Zemindari estates* in the Presidency

impartible. We do not see why the Hon'ble Mr. Ramachandra Rao should object to the creation of what he called "an aristocracy of auction purchasers." If beer-sellers could at once by a stroke of a party Minister's pen, enter the ranks of the British aristocracy and if rent-farmers could become, by a stroke of a Governor-General's pen, the landed aristocracy in Bengal, we do not see why a similar attempt, though by a legislative enactment of an Indian Council, should not be made to create an aristocracy in this Presidency. But there is no question here of creating an aristocracy. The increase of impartible estates, whether belonging to a class of aristocrats or not, would prevent the dispersion of landed estates and gradually lead to the creation of a class of rich men in our Presidency. The principle of primogeniture applied to land is a most fruitful one in effecting the creation of a strong people and nation. We are in farvour of extending that principle to every landed estate in India. The question of creating an aristocracy of birth cannot arise, especially in a country like India. Here the co-existence of status and birth is the most abiding of all institutions, and still we have never had the institution known as aristocracy. The Brahmin, the Kshatriya, the Vaisya, and the Sudra are all such by birth, and yet none of these castes can be called an aristoeracy in the sense in which that term is understood in Europe. We have never yet had an aristocracy in India, and we cannot have it so long as the system of caste continues to exist in any form.

Our Present Situation, Social and Religious

BY

G. Ramachandra Aiyar B.A., B.L.

Price per copy As. 2 only.

The Hon'ble Mr. V. J. Patel's Bill.

A New Peril to Hindu Society.

II. The Legal Asect.

It is one of the well-known rules of Hindu law as administered by our Courts of Justice that among the Hindus marriage should be within the castes. Mayne says in his standerd work on *Hindu Law and Usage.*—"The selection of persons to be married is limited by two rules:- first, that they must be chosen outside the family, secondly that they must be chosen inside the caste." He says further:—"Marriages between persons of different castes are long since obsolete." It was held in I. L. R. 28 Allahabad 458 that a marriage between a Brahmin and a Chattri or Rajaput woman is invalid. It was held in 9 W. R. C. R. 552 that a marriage between a Dhone Brahmin and a girl of the Haree caste is not valid. In (1912) A. L. J. 181 it was held that a marriage between a Brahmin woman and a Thakur is not valid. See also 2 Bombay Law Reporter 128. In 14 Bombay Law Reporter 547 it was held that a marriage between a Brahmin woman and a Sudra by caste is forbidden by the Hindu law. In Allahabad 458 above referred to Mr. Justice Burkitt observed "now, whatever may have been the case in ancient times, as shown in old text-books, I have no hesitation in saying that at the present day marriage between a Brahmin and a Chattri is not a lawful marriage in these pro-

vinces and that the issue of such a marriage is not legitimate. "It is however settled law that marriages among the sub-castes are quite valid. In 1 M. H. C. 418 Mr. Justice Holloway says: "Further, I am clearly of opinion that the classes spoken of are the four classes recognised by Manu and not the infinite sub-divisions of these classes introduced in the progress of time." The Privy Council upheld this view in 13 M. I. A. 141 and 14 M. I. A. 346. See also 17 Madras 422, 33 Madras 342; 22 Bombay 277, 33 Bombay 693; 15 Calcutta 708; 7 Calcutta Weekly Notes 619; 43 Panjab Record 326.

Such is the rule of Hindu Law that has governed our society all along. It has further been laid down that "under the Hindu system of law clear proof of usage will outweigh the written text of law"—(see 12 M. I. A. 436). Mayne says in his work: "When from either cause, or from both causes, a uniform and presistent usage has moulded the life and regulated the dealings, of a particular class of the community it becomes a custom, which is a part of their personal law. Such a custom deserves to be recognised and enforced by the courts, unless it is injurious to the public interests or is in conflict with any express law of the ruling power" In 3 M. H. C. 75 it was laid down that what "the law requires before an alleged custom can receive the recognition of the court, and so acquire legal force, is satisfactory proof of usage, so long and invariably acted upon in practice, as to show that it has by common consent, been submitted to as the established governing rule of the particular family, class, or district of country, and the course of practice upon which the custom rests must not be left in doubt but be proved with certainty" It has been held further that where a number of persons form themselves into a separate community or sect, the forms of marriage adopted by them are not invalid for the sole reason that they are different from those recognised by Hindu Law.

Such is the law as it is at the present day. But the Hon'ble Mr. Patel and his followers do not care at all for the great legal principles and social rules which have moulded the life of the Hindu society for untold ages and given it its peculiar graces and refinements and sanctities of life here and hereafter and do not like to form themselves into a protestant sect of their own with new marriage customs which according to their enlightened notions are more conformable to reason than the existing usages. They do not like the tardy process of creating public opinion in favour of their views by educative effort and propagandist work. They seek to use the machinery of the legislature to override the divine law embodied in our sacred scriptures.

Even if the legislative machinery were entirely our own, we would be doing violence to the laws of our constitution if we alter the marriage laws of our social polity in such a fashion as is now proposed by the Hon'ble Mr. V. J. Patel and his followers. In every community the common sense and the instinct of self-protection of the community keeps a sacred circle free from legislative subversion. Why should certain Western communities revere their constitution and say that it ought to be respected and kept inviolate from

legislative interference? Why should not a member of the House of Commons bring forward a Bill to abolish the Crown? Why should the American people allow the Supreme Court to declare that a law is opposed to the constitution and hence invalid? Our marriage laws are of the very essence of our social polity, and hence even if we have our own legislature—really elected and really representative—such a Bill would be beyond the legitimate domain of the legislature.

But what is the constitution of our legislative assemblies as they are and even as they are to be? They are a medley of men of all faiths, many of them nominated and many of them elected through essentially unelective methods. What right have they to impose their will light-heartedly on a whole nation? Would our Christian brethren like the Hindu members to carry by a majority a Bill validating bigamy, probationary marriages and marriages for limited periods or terminable at will among Christians.

Besides our Government is pledged to religious neutrality. Even a stranger to our community unlearned in its spiritual lore knows that in India marriage is a sacrament and that any violation of marital laws or usages is a sacrilegious Act. How then can a Government pledged to religious neutrality commit such an enormous outrage on our religion?

A specious argument may be advanced on the ground of protection of minorities. But it has no force whatever. A man if he finds the Hindu rules and ideals of life irksome to him can marry and multiply in a manner quite legal and valid under the protection of Act III of 1872. He can be a great Indian and enjoy all the blessings of life and the benign protection of the law although he may not be a Hindu. What the Hon'ble Mr. Patel and his friends want is the declaration by a legislative Act of the British Government that an utterly un-Hindu action is quite Hindu in every way. Hence the argument of hardship in individual cases which is brought forward by Mr. Patel has no point at all.

Another specious argument is that the measure is required in the interests of progress. What is progress? We wait for an answer. Our social polity makes ample provision for individual and national progress on the material plane and is at the same time the means of achieving progress hereafter and in other births till we are finally dowered with spiritual perfection. We cannot accept the view that the adoption of the social regulations of Western communities is progress. But if loyalty to our scriptures is to result in stunted social progress—an obvious impossibility,—we are prepared to accept life on such terms, because obedience to His commandments is the supreme duty of life. Let us remember in this connection the noble and stirring words of Sister Nivedita in regard to Swami Vivekananda's attitude towards our customs: "The *gerrua* rags of the sannyasin, the mat on the floor for a bed, the green leaf instead of a plate, eating with the fingers, the use of the national costume, all these things he appeared to regard as a veritable consecration. Each of them whispered to him some secret of spiritual power or human tenderness. And he answered with a passion of loyalty that would achieve for them, if it could, the very conquest of the world; but

failing, would think all heaven lay in sharing their defeat."

Further, the Bill if it passes into law will have—and is perhaps intended to have—the effect of validating post-puberty marriage. Suppose a non-Brahmin gentleman marries a Brahmin lady under the new law. He could marry a woman after the attainment of puberty by her. The Brahmin lady would under the existing law be bound to marry before puberty. What would be the result of her marriage after puberty? It would be valid and this would encourage post-puberty marriages generally.

Further, the Bill if it passed into law will have far-reaching consequences on the law of succession, maintenance, etc., though it looks like an innocent measure. Suppose a Brahmin marries a non-brahmin lady and dies. She would have a right of residence in the family house and make things lively for her father-in-law and her brothers-in-law. She would have a right of maintenance out of the family properties. Her sons could succeed to the properties of ascendants and collaterals. In fact the entire face of our society will be altered permanently in the course of a few years following the passing of the Act.

Many persons ask, what is the harm of permissive legislation? What happens when the bund of a lake is *allowed* to be breached? Why, the water that is to fertilise your fields flows out and is lost. Social life means the regulation of *Kama* or Desire. If you allow permissive violations on vital matters the stored-up vitality and self control of the race flows out and is lost. The weakening of the sense of social obligation by the breaches of it by erratic individuals under the protection of enabling laws leads to the destruction of the system of ethical habit which is the cement of social life. Lord Haldane said sometime ago in his great address on *Higher Nationality*: "It is the instinctive sense of what to do and what not to do in daily life and behaviour that is the source of liberty and ease. And it is the instinctive sense of obligation that is the chief foundation of society." If every erratic legislator is to have his way we shall be flooded by enabling measures validating *sagotra* marriages, marriages of children of brothers, trial or probationary marriages, term marriages, revocable marriages etc. etc. etc. till at last a great type of social and spiritual life shall have disappeared for ever. God save us from our friends!!!

Notes and Comments.

We have always expressed our sympathy with the efforts made to bring about an improvement in the condition of the Tiyyas of the West Coast. During a residence of many years in Tellicherry, we knew personally many men of high character and attainments among Tiyyas,—and among them were two who would adorn any of our Hindu communities, and who are now no more, viz., the great Sanskrit Scholar, Kanaran, and the learned judge and lawyer, E. K. Krishnan. A community which could produce such men—and that nearly half-a-century ago,—could not be said to have been even then a degraded or corrupt community. Both were universally esteemed, and both had numerous friends among the Brahmans. Koroth Kanaran owed much of his Sanskrit knowledge to Brahmin Pandits. Mr. E. K. Krishnan had numberous Brahman friends, among whom one was the writer of these notes himself. There were innumerable others among the Tiyya community who were not only highly

cultured, but also rich and influential. Of course, there were also many Tiyyas—forming the majority of the community—who are poor and who supplied the agricultural labour of the District. Labour of one kind or another is, and must ever be, the lot of man everywhere; and the poor are, as the saying goes, always with us. But the Tiyya community got on well enough, on the whole.

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There used to be, as is likely also now, an annual festival of the Ramaswami temple in the caste village of Tiruvengadu, close to Tellicherry town where all well-to-do Tiyyas and their Tiyya dependants lived. The Tiyyas used to attend the festival in large numbers,—though from a slight distance from the members of the caste-communities. We do not remember to have ever seen more cheerful crowds, or men and women more full of faith in the god worshipped at the temple festival which attracted them. In spite of the distinction observed between polluted and non-polluted castes, the relation between both was not characterised by hatred, and the Tiyyas not only attended festivals in the temple, but many came to offer worship to the god and also made various offerings when they did so.

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We have mentioned the above facts to show that, in spite of the alleged inferiority of the Tiyyas in the Hindu caste system, many members of the community enjoyed a good deal of culture, prosperity, and social prestige; and there was also much good fellowship between them and respectable members of the caste communties. Hinduism, in spite of caste and the existence of pollution in certain castes, had not "depressed" the Tiyya community. The Brahmins of half-a-century ago were mostly poor, and not rich as they are now. Of course they had no pollution, but their purity and caste prestige had not gained for all of them riches or social rank. These facts must be remembered in forming a judgment of the inherent character and tendency for good or evil of the caste system. It must be remembered at the same time that we do not deny that, in other parts of the country, the conditions of the "polluted" communities might not have been so favourable as in North Malabar of which we have spoken.

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The leaders of the Tiyya community, like those of other Indian communities, became dissatisfied with its condition. Of course, they were prefectly right. For the Brahmins and others are also dissatisfied. If the so-called depressed communities are chafing on account of their depression, the so-called elevated communities are also chafing at their elevation. The Brahmins and other caste communities think they are not really elevated, and are kept down by unpleasant restrictions on freedom of thought and action. The depressed classes want these very restrictions, for thereby they will place themselves on a line with those who observe caste-dharmas and the restrictions which they favour. In the result, all are dissatisfied and want a change.

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The Tiyyas of the West Coast have found a great leader in Sri Narayana Guru Swami of Alwaye. The Swami is, we believe, a Sannyasi, and is labouring for the elevation of the community. He has gained the warm appreciation and devotion of his followers, and his birthday is now celebrated year after year by them. We have a short account in *The Hindu* of August 26th last of the 62nd Birthday celebration of the Swami by his followers in Madras at the Lawley Hall. From the account given therein we gather that the Swami has been making "attempts to spread Sanskrit education and establish temples." It seems he is also endeavouring—or thinking of an endeavour—"to make all graduates into one caste." Here are three changes, and all are, or seem to be, in the same direction—*i.e.*, making towards the restrictions against which the Brahmins and other caste-communities are chafing. The very fact that the leader of the community has become a Sannyasi is also significant of the change that is coming over the community. There seems also to exist some kind of aspiration after the

restrictions of the Hindu system of Asrama.

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We do not mean to say that the community is not alive to those new needs which have their origin in the flow of new ideas from the West. But they do not ignore the old ideas which have so long been influencing the institutions prevailing among the caste-communities which they have been accustomed so long to look up to as placed above them in the social order. The Chairman of the celebration ceremony above referred to called the Swami "a great man." What we have said above is enough to convince the reader that the judgment formed regarding the Swami is one well deserved. But we must not fail to express our conviction that the Swami's endeavour "to make all graduates into one caste" is one that is not quite intelligible or feasible. "All graduates"! Does this mean only the graduates of the community which the Swami leads, or all graduates of all communities in the Presidency? If the former, there will not be enough women among the graduates of the community to enable the latter to form a caste. The latter alternative is clearly not to be thought-of, for all the graduates of all the communities are not within the Swami's ecclesiastical jurisdiction.

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Anyhow, the Tiyya movement of the day is one significant of the change coming on in our midst. It is a movement of uplift,—at least according to the ideas prevailing among the members of an intelligent community in South India. It also shows that the community has judged wisely in finding a leader, and following him. No other community in South India can be said to have found a leader, or shown itself capable of united action on any intelligible lines. Moreover, the Tiyya community has not been known, under the guidance of this great leader, to have entered into any altercation or conflict with other communities. If any disturbance has occurred anywhere, it is due to false guides from other communities. The Chairman of the Swami's birthday celebration remarked that "by coming into contact with such personages as the Swami the highest spiritual ideals could be attained." Let us hope that at least conflict and violence of all kinds will be avoided under his guidance. There are some speakers and leaders in South India who resort to all sorts of disturbance in order to advance the interests —or what they conceive to be the interests —of the community which they wish to lead. The Tiyyas and their leader have kept themselves free from all noisy chatter and violent declamation against other communities, and this is of itself a sure presage of the advance of the community on right lines.

Olla Podrida.

A local College Magazine says that we are scoffing in these caustic notes. Mockery which is without sincerity and has not got a passion of love and righteousness as its animating principle is like the crakling of thorns under a pot. But the exposure of shams which is only the refraction in words through the prism of wit of the light of the white burning flame of love and spirituality is not scoffing. Otherwise burn your Swift and Junius, Sydney Smith and Dickens, Mark Twain and Bernard Shaw, and go about playing the devil with men and things with hearts deadened by pharisaical self-righteousness and philistine lack of sweetness and light.

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The third Humanitarian Congress has come. Some time ago there was a Universal Races-Congress. Immediately afterwards the universal war came. Now comes the humanitarian congress. We have disquieting apprehensions about its consequences. I do not believe in glib phrases like brotherhood, humanitarianism, philanthrophy, etc ever softening the brute in man. Only a scheme of *life*—daily, nay hourly, life—like the Hindu scheme of life which makes each act of life an act of worship, relates work to knowledge wisely and well through devotion and makes us realise the evanescence of life and the truth दोग्धुवं परतो भयं that can soften the tiger and the ape in man and finally drive out these tyrannous intruders into the fair domain of our souls.

Quite recently a monthly called Physical Culture made the astounding discovery that skirts devitalise and unsex women and that trousers have the contrary effect. Indeed! let us never forget that we are in an era of progress full of new discoveries and many inventions.

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The Madras Bioscope companies—which are presumptuous enough to call as theatres their places of dead though moving dumb-shows—gave a representation called the *Illusion of Vishnu.* I suppose that the subject was chosen because it lent itself to picturesque presentation—Siva running from a demon and Vishnu dancing as a damsel. Are there not subjects enough in Indian literature which illustrate well man's duty and God's grace and which could well have been chosen for this popular dumb-show presentation better than such a subject which if not seen by the eye of faith will be an hour's exciting thrill of nerves and no more?

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Why have these dead dumb-shows become so immensely popular? Is it because their dumb speech and dead aliveness are more attractive than the speaking dumbness and the living deadness of the stage proper? Can we ever recover our lost taste and our banished arts?

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So far about arts. A few days ago the birthday of an Ezhava Guru, called (by whom?) Sri Narayana Guru was celebrated at Madras. This was in unrefreshing contrast to the criminal national forgetfulness to celebrate in loving public congregation the *Jayanti* (birthday) of the older Sri Narayana Guru—Narayana himself—of whom we have evidently become tired. "Old times are changed, old manners are gone."

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Did you read about the Sivaganga Zemin Taluq Conference? So Taluq Conferences also have begun. The goal has been reached!

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I saw a very funny bit of news a few days ago. Mr. Surendranath Banerjee delivered a speech recently in regard to the attitude of the moderates towards the reforms. Two versions appeared in the same newspaper—nay, in the same column of the same newspaper. One version praised the speech highly. The other version says that only 200 children attended, that even these had come for a bioscopic show, that none of the leaders were present, that the speaker chose the time when they had gone to Bombay (when the cat is away the mice will play), that at the meeting there was uproar and confusion drowning his voice, and that the speech was a fiasco. What is truth—in a newspaper (I do not repeat Pilate's question and I wait for an answer)?

SCRUTATOR.

Suggestions regarding the Montagu—Chelmsford Reform Scheme.

BY. H. H. THE JAGADGURU SRI SANKARACHARYA OF KARVEER PEETH]

The publication of the Mantagu-Chelmsford Report on Indian reforms consequent upon the recent vigorous political agitation in India has opened a broad field for discussion in which not only politicians but even religious heads and sociologists are drawn to express their views. So no justification is needed, when at the request of the All-India Hindu Sabha, I offer my criticisms and suggestions for submission to Government. Appreciating fully the sympathetic attitude of the authors of the Scheme, I deal here with points that affect religion in its true sense directly or indirectly and touch political questions with a wider outlook.

In spite of adverse criticisms and Missionary preaching, India has ever been a land of *religion* and India has been great mainly by her broad and tolerant religion. When I say religion, I neither mean mere ritualism nor dogmatism, but I signify true *philosophic religion* and the high principles embodied in it eternally. When I say India is a land of religion I mean that Indian people respond to religion and religious principles as to nothing else. At present, however, India has fallen a little low in her estimate of religion and her ancient spirit

has slightly faded. Still the bonds of religion are so subtle and strong that an Indian lives and moves and has his being in religion, nay it is his very life-blood, his very soul. So, for any movement and activity to succeed fully in its true sense there must be and cannot but be a religious basis. But fortunately or unfortunately British politicians have scrupulously kept their hands clean from these questions and it is obvious that but for the support from Government very little progress can be made in the matter. It seems natural that unless we have at the Government true Indians knowing the Indian mind and appriciating Indian culture there is no solution of the question. As also unless religious heads are taken into confidence as to the decision of Social and Educational questions I think no real benefit can be conferred on the people. In cases of stress for instance, in the country like the present, how helpful—far more than that of any others—will be the words of Religious Heads to inspire men to join the ranks if they preach real Kshatra Dharma (Duty of warriors.) Thousands will flock to the standard if only it is impressed upon their minds that to fight for the country is the only essential action to qualify them to be true Kshatriyas. To come to a more vivid illustration, I refer to an incident in the present war. Some Maratha soldiers at the front were under the necessity of partaking horse-flesh and mule-flesh. But never would the staunch heroes take that flesh; they would rather starve than go against the social and religious scruples. So the matter had to come through His Highness the Maharajah of Kolhapur to the Jagadguru whose sanction solved the difficulty therein.

These being the facts, the Report under our eyes indicates no progress towards entrusting substantially the governance of the land into sympathetic hands but still the cold attitude towards India's regeneration is to continue. Nor are religious heads in any way given a voice in the administration of the country. So the principle that the Church should support the State and the State should support the Church is nowhere.

"So many religions and so many castes and creeds" have as it were horrified the framers of the Scheme and have scared them away from bestowing a free franchise. But the very facts that the National Congress and the Muslim League have a common ideal, that between sane and reasonable men of different castes there have never arisen any contests as to political demands and that there is a strong community of interests between all Indians alike are sufficient to refute any argument as to the existence of vast differences.

Returning to the Scheme as a whole I should like to make the following suggestions.

1. The India Council ought to be abolished, because:—

(a) It is always by its very constitution a stronghold of one-sided officials.

(b) The final authority rests with those people and all the efforts of liberal statesmen like Lord Hardinge are nullified.

(c) The authority resting as it does in Whitehall cannot be effectively affected by currents of public opinion in India.

2. The Council of State is redundant and serves no special purpose in consideration of the vetoing powers of the Viceroy. Its introduction will act only to lengthen the process of legislature.

3. Half the members of the Executive Council of the Government of India should be Indians.

4. The nomination of a Minister by the Governor of a province ought not to be arbitrary. He should nominate one from among a few elected by the elected members of the Legislative Council. By this arrangement the Governor as well as the Honorable Members will have their choice.

5. Religious heads should be consulted in Social and Educational questions by allotting seats in the Legislative Councils. There should be at least two seats to represent Hindu religion and one for Mahomedanism. The various religious heads should form the electorate and return members from among themselves.

These are the few suggestions I have to make. I do not wish to enter into the

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HINDU MESSAGE

VOL. I.

OCTOBER 1917—APRIL 1918.

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details of the Scheme as that has already been sufficiently discussed by many able politicians.

Now before concluding I should like to touch the question of education which in the Report is almost at the beginning of the Proposals. It is a good sign of the times that the illustrious framers of the Scheme recognise the defects of the systems of present education. The question is intimately connected with national life and as so many others have also remarked, the present system is too rotten and one-sided. I wish to insist here that whatever the difficulties, Moral and Religious education must form the integral part of any system and the pristine purity of ancient Indian Education must be restored. The root of Indian regeneration lies in a harmonious combination of ancient and modern systems.

In conclusion, I have to add that as pertinently noted in the Reform Proposals (paras 344 to 348) co operation and mutual good understanding between the officials and the people and the Christian Missionaries and the Indian Religionists is essential for the smooth working of the system. Though the British officials are born and bred in different social environments still it is worth their while to learn to adapt themselves to the Indian society since they have to spend almost the whole of their lives with us in India. The Missionaries, no doubt, have done much towards education but while carrying on their missionary work they do not hesitate to depreciate the Indian religion which developes misunderstandings to a great extent. So for the sake of better understanding and good relations the Missionaries will do well to regard or at least not to hate sister religions.

The Week.

Sir Asutosh Mukerjee will, it is understood, deliver an address at the first Convocation of the Mysore University which will be held on the 19th October next.

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The Government of Mysore have offered two scholarships to two graduates in Western science of medicine to study Ayurveda at Calcutta and Unani at Delhi—where presumably the most reputed practitioners of the indigenous systems are to be found. By way of balance to this arrangement two scholarships are offered to successful practitioners of the Indian systems to study Western systems in the Medical Colleges at Madras or Bombay.

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A Simla message says:—There is no foundation whatever for the statement which has received some currency in India that Sir John Hewett is likely to be the Chairman of one or other of the two Committees which will shortly be constituted in connection with the Reform proposals.

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General control of the supply of grass throughout the Bombay Presidency is notified.

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President Wilson says:—This War is to make the world secure against every such power as German autocracy. It is a War of emancipation and not until it is won can men anywhere live free of constant fear or breathe freely while they go about their daily tasks and know that the Governments are their servants and not their masters.

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A press communique announces that the Government of Madras have decided that experiments made by the department of industries for the past three years in the manufacture of pencils have reached the stage at which the industry should be handed over to private enterprise. The accounts for 7 months from the 1st September 1917 show that the factory made a profit of Rs. 5871 which represents over 20 % on the assumed capital of Rs. 50,000. The Government considers that private firm would increase the output, reduce costs and increase profits. The difficulty of making satisfactory pencil leads, having been solved Madras Government believe that they can safely retire and tenders are invited from private individuals to take over the factory as a going concern.

Printed and Published by T. K. Balasubrahmanya Aiyar B.A. at the Sri Vani Vilas Press, Srirangam.